443 noodles. Their prices were higher than in Minburi or Bangkok, but their service was such a convenience that many people rarely went to town. Some adults in Bang Chan had never been to Bangkok though almost all had visited Minburi, about 3
[437] miles from the temple. Venders often extended credit, and also accepted items such as fresh fish, fruit, and eggs on a barter basis, thus providing an outlet for small amounts of home products. When the subsidiary canals were dry, however, venders could not get to some parts of the village.

Home Sites and Houses

General Arrangement

361 487 Since the canals provided the chief means of local transportation for much of the year, and also supplied water for many household uses, houses were built near the canal, usually within sight of a neighbor's. Home sites were mounded up to a level of two or three feet above that of the fields, but even so, water might cover the mound at the peak of the rainy season. Old wooden houses were set in a grove of bamboo, bananas and other fruit trees and vines, occa-
343 sionally betel and coconut palms. Nearby might be a shed for the water buffalo which were the draught animals used in farming. Rarely one saw a walled privy.[1] On the same mound might be a cottage built by parents for married children or by an affluent farmer for a hired hand. In this case, the threshing floor, firewood from trees on the mound, and area
342 for kitchen garden would be shared. Many houses were built on stilts to avoid flooding when the water level was high. If the house was elevated sufficiently, the area underneath provided a relatively cool shelter during the hot season for the buffalo, and even for family members for some of their daytime activities.

Depending on the resources of the family, houses were built of either thatch or wood, roofed with thatch, galvan-
352 ized iron or occasionally, tile. Split bamboo or matting might be used for dividing walls if the house had more than one room. Wooden flooring was usual, but in simpler thatched houses with dirt floors, the buffalo might be sheltered under the same roof with the family. In such a house, one or more low wooden platforms were built for sitting and sleeping. Wide cracks between floor boards conveniently permitted betel
364 chewers to spit without the need for a spittoon. Those who
267 were preparing food or clearing up after a meal could also thus discard refuse or dispose of leftover food that was to
364 be given to chickens, without leaving the kitchen. Some

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1. cf. Hauck, 1956, p. 5-6 for description of latrine facilities.

was given away fresh to selected kin and friends, including those who helped to butcher, and the remainder was salted and dried. Of this, 7 kg. were kept and 5 kg. sold. Moslems are forbidden to eat an animal with two or four legs which "dies," although eating dead locusts or fish is not forbidden. Some Moslems in Bang Chan reported offering dead animals to Buddhists in barter for other materials.

Oxen, a sign of prosperity, were bought as calves by the Moslems and fattened for meat, usually with a ceremony in mind. In 1955 (Goldsen and Ralis, 1957) only 5 householders in Bang Chan raised hogs, and 4 of these had 1 or 2 only. Moslems ate no pork. A permit from the district officer was necessary for slaughtering a buffalo or an ox but not for hogs. Natural deaths of such animals were supposed to be reported.

Poultry was not commonly used for food in Bang Chan. It was the poor man's "feast" food suitable for guests. One couple in the lowest income level killed one chicken or a duck once a year to provide the traditionally good meal for their cooperative harvest helpers. Others, better off, might serve chicken especially at men's dinners. Pigeons were raised for sale in the market by one Moslem family. In 1953-54, one person was trying to raise a few turkeys for sale, as word had reached Bang Chan that turkeys were in demand for foreigners' holiday dinners. By 1957 turkey-raising for cash was spreading, but some villagers objected to having them around "because they look like vultures and bring misfortune."

Various wild creatures were used for food whenever they were caught. Turtle curry was considered a great delicacy, but as turtles, which could be caught from May to February, brought a good price in Bangkok, experts usually sold their catch. Frogs and turtles were sometimes kept in a jar until needed. Eels, frogs, cobra and other snakes were used for curry. Field rats, available all year, were roasted.

Fish. - Next to rice, fish constituted the most abundant food in the diet in Bang Chan. Either fresh or preserved,[1] they were available throughout the year. Killing

1. According to observation in 1952-54, fish caught in excess of immediate needs were preserved for later use. Serpentheads ((1)plaa (3)chauaun), which are about 7 or 8 inches long, and pilot fish ((1)plaa (2)sa-(2)lid), about 4 or 5 inches long, were commonly salted and dried. Heads and tails were removed and the fish were split open and salted overnight. The following morning the fish were washed and spread on fiber trays in the sun to dry. Some excess fish might be dried at anytime of year, but larger quantities were done during the hot, dry season. The process was usually complete within a week.

The observer often had
126 opportunity to make notes on foods eaten by various family
262 members. Two examples of these are included in Appendix A, p. 97.

Snacks

262 We have noted that various family members ate the morn-
264 ing meal, in particular, at different times, and that children
855 especially might eat leftover food between meals. Most Bang
Chan school children[1] ate snacks, which were usually different
443 from foods eaten at a regular meal. Doubtless most of them were purchased from one of the venders who were to be seen on the school grounds daily. Fruits and "desserts" were most commonly eaten, although a variety of other foods, not a part of the usual Thai meal, were also listed. Sweets were listed about 450 times on the 539 records obtained. Many of them had a base of rice, rice flour or glutinous rice with sugar, and included coconut, banana or other fruit. Some were made with legumes, and a few contained egg. Fried bananas, fried sweet potato slices, bananas or beans cooked in syrup, and bananas cooked in sweetened coconut milk were also listed. A few items such as ices, flavored syrup poured over shaved ice, and candies, had little nutrient value other than caloric content.

272 A glass of milk, and milk with coffee, were each listed
once. These might have been obtained at the store adjoining
the school grounds. These instances are worth noting primar-
ily because, although dried and tinned milks were obtainable, milk was seldom given to village children after weaning.

262 Many children were given a bit of cash each day, and
437 Janlekha (1955) commented that some children who did not have
855 any might barter an egg for snacks. One could tell fairly
261 well from the children's records what the venders offered for sale on a given day. Some influence of season was apparent; thus ices and syrup over shaved ice were eaten more often during the hot dry season, and cooked foods such as fried Chinese noodles appeared primarily in the cool season.

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126 1. With the cooperation of teachers of the third and fourth grades in the Bang Chan elementary school, records of food eaten during 24-hour periods were obtained from children in these grades at intervals of about one month during the school year. This was a regular activity in the health class. A total of 539 records (from 1 to 8 for each child) were obtained from 75 boys and 72 girls. To facilitate recording, each child was given a sheet of paper, with spaces for his name, the date, and kinds of food other than rice, eaten at the morning, noon and evening meals, and as snacks. These records were collected primarily for information on meal patterns of village families for comparison with the limited sample in the dietary survey, and on seasonal use of various foods.

000 concerning its culture and use. Tilapia culture was learned
[434] largely by trial and error, and was considered primarily as a
[225] source of extra cash. If it had been regarded also as a means of improving health through increasing the family's food supply, and if the homemaker had been shown how to use this unfamiliar fish in familiar ways, the outcome might have been
[262] different. Increased use of fermented fish and of small dried fish which are eaten whole, should be encouraged. So long as the ability of human beings to adapt to such low calcium intakes without harm has not been proved, any feasible means of increasing the calcium content of the diet seems worth trying.

262 More home consumption of eggs would be desirable, but
[437] their ready sale and acceptability for barter may present an
[437] obstacle to increased home use. Increased production would probably lead to some increased home use at least at the peak
[432] season. Duck eggs which are less often sold, might be stressed both for this reason, and because of their greater size. The idea held by some that eggs are not good for children nor for pregnant women should be countered when possible. Since hard cooked eggs have many ceremonial uses, they might be presented
[264] as "strengthening" food. Hard cooked eggs, which could be prepared the night before, would be convenient as breakfast for workers who would otherwise go to the field without food, for lunch to be carried to the field or to school, and for occasions when parents are to be away from home, as at a ceremonial, and should leave food at home for children.

272 Milk, as canned, dried or malted milk preparations, was
792 considered an appropriate gift for the priests, who are for-
788 bidden to eat solid food after the 11 a.m. meal. Some of this may be shared with the temple boys. The respected old ladies and others who stay overnight at the temple on the Buddhist holy day, and who observe the same rules as the priests for this time, also like to drink milk, often with coffee. Perhaps the wat committee could be taught how dried or canned milk should be reconstituted, and could direct that this be done. They could both spend some of the cash offerings for milk and encourage those who buy gifts of food for the priests to in-
000 clude milk among them. People gladly bought food for the
[829] priests and would probably accept on the authority of the head
[792] priest or respected elders, the idea of buying certain foods of high nutritive value, even though these cost more. If a small group of leaders, such as the wat committee or the hamlet headmen were instructed in the dangers of contaminated water and the values of good food, with the implication that the best available should be offered the priests both daily, and on ceremonial occasions, improved practices might spread to home consumption, since most food is prepared in the home.

[796] The importance of merit making and the relatively large
[882] cash expenditures involved in ceremonials, will probably influence acceptance of any improved practices which involve cash outlay. If some leaders were interested in dietary

178 592 621 [593] because four members of her family had just left her to establish families of their own. The son-in-law accepted this invitation and had since taken over the management of his mother-in-law's large 60-rai rice farm.

Case 10: In 1949, an old woman was living with two boys, one distantly related to her, the other without any [427] [792] [431] blood relationship. She was operating a small rented rice farm. Some time in the past she had made a generous offer of her own house to the temple which was not acted upon by the receiving party. In 1953, the headpriest contemplated an expansion of one of the temple buildings and approached the woman for the gift. The woman complied with the request, had her house dismantled, saving only the kitchen, and sent all the building materials to the temple. Meanwhile, the two boys had left her; one went to live with his mother in [593] [437] the village, the other went to Bangkok. Later, the woman joined the household of her younger brother, who lived next door, with the understanding that the brother had free use of her buffalo in exchange for her room and board.

Case 11: In 1949, a woman was living in KY8 with her aged mother and her baby born of her separated husband [586] [587] who was a policeman. Two years later, the woman married a widower, who lived in the same hamlet, and brought along her mother and son to live with her new husband.

With the exception of Case 6, a lone aged woman who was survived by none after her death, these cases may be grouped according to the nature of acceptance of the families